No. 214.

MORE THAN ONE HUNDRED

SCRIPTURAL AND INCONTROVERTIBLE

ARGUMENTS

FOR BELIEVING IN

THE SUPREME DIVINITY

OF

OUR LORD AND SAVIOUR JESUS CHRIST.

BY THE LATE REV. SAMUEL GREENE,

BOSTON.

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CHRIST.

In the Holy Scriptures we learn of Christ, that his *name* is Jehovah; the Lord of Hosts; the Lord God; the Lord of Glory; the Lord of all; he is the true God; the Great God; and God over all; the First and the Last; the self-existent I AM.

We see that all the *attributes* and incommunicable perfections of Jehovah belong to Christ. He is eternal, Immutable, Omnipresent, Omniscient, Omnipotent!

We see that the *works* which can be done by none but Jehovah himself, are done by Christ. He created all worlds; upholdeth all things by the word of his power; governs the whole universe, and provides for all creation; the power of his voice will call forth all the millions of the dead at the general resurrection; he will judge them all in the great day. Although the company before his awful tribunal will be innumerable as the sand upon the sea-shore, yet will he perfectly recollect all their actions, words, and thoughts, from the birth of creation to the end of time: too much for man; but easy to Christ!

He is also *to his Church* what none but God can be. He hath chosen his people before the world was; the church is his own property; he redeemed a lost world; he is the source of all grace and eternal salvation to his people; and it is he that sends the Holy Ghost down to prepare the church for glory, which he presents unto himself at last, and gives her the kingdom.

And we are *to act towards Christ* exactly in the same manner as we are to act towards God the Father; to believe in him; to be baptized in his name; to pray unto him; and to serve and worship him, even as we serve and worship the Father.

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"I COUNT ALL THINGS BUT LOSS FOR THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST JESUS MY LORD.—PHIL. 3 : 8.

Do you say I cannot comprehend God as existing in *three persons*, FATHER, SON, and HOLY SPIRIT? But can you comprehend his existence in *one person?* In what consists the unity of that Being who is personally present in millions of worlds at the same instant of time? Grant that he exists in perfect *unity*—what then? Can you comprehend one of the attributes of this *infinite* Being? Can you conceive of *his eternity*, that existence which had *no beginning?* Can you comprehend his *omnipresence;* or how he could create a world out of *nothing?*

You reply, though I cannot explain these things, yet to represent God as existing in three persons, is to represent him as being wholly unlike any other being. True, he is unlike any other being, and this, too, in his *eternity, self-existence,* and *omnipresence,* as well as in his triune nature: "Who can by searching find out God? To whom will ye liken him?" You say there is so much more *simplicity* in

the belief that he is *one* without any distinctions in the Godhead—but is there therefore more *truth?* Is *simplicity* in such a case evidence of truth? How various and incomprehensible the attributes of Deity! How complex and mysterious his works of creation and providence! You say the terms *trinity* and *trinitarianism* are not found in the Bible. Where in the Bible are the words *unity* and *unitarianism* to be found?

But you say it is impossible that Christ should be both God and man. Why so? Do we not say of man that he is *mortal* and *immortal?* But he cannot be mortal and immortal in the same sense. No more is Christ God and man in the same sense. As to his *divine* nature he is God, as to his *human* nature he is man. Still you say there is a great mystery, that God and man should be united in one person, and I cannot comprehend it. Your good sense, however, will not permit you to urge this as a reason why you should reject the truth. Are *you* not a mystery to yourself? Can you comprehend how a thought moves your arm; or how the spires of grass under your feet grow; or what are the properties of a single pebble you may take in your hand?

There is no more confusion or inconsistency in speaking of Christ sometimes as God, and at others as man, than in speaking of man sometimes as mortal, and at others, as immortal. The humble Christian, in his seasons of near and holy communion with the Son of God, feels no difficulty on this point. Because we hear it said of man, "Dust thou art, and unto dust shalt thou return," we do not disbelieve those passages that speak of the soul which at death goeth upward. Could a thousand texts be arrayed in an argument, asserting expressly man's earthly origin and mortality—what then? Are not *those* likewise true, which speak of the immortality of his spiritual existence? How then does proving the *humanity* of Christ disprove his *divinity?*

While in the humble form of a servant, assumed that he might make an atonement for our sins, what more natural, than that he should be generally spoken of according to that humble form? Was not his humiliation *real?*

That he is truly man, we entertain not one doubt, and equally certain are we, that he is the *Word made flesh, God manifest in the flesh,* and in his divine nature, *God.* For this belief, we urge, among others, the following reasons.

1. Because there is no evidence to the contrary: a hundred arguments to prove that Jesus Christ is a man, and as a man inferior to the Father, do not prove that a *superior* and *divine* nature does not exist in alliance with the human.

"My Father is greater than I." What does this text prove but that which Trinitarians readily admit? that in his human nature and mediatorial office he is inferior to the Father. It surely was never intended to contradict another text, which declares, that in his original divine nature, "he thought it not robbery to be equal with God."

"But of that day knoweth no man, no, not the angels which are in heaven, neither the Son, but my Father only." Mark 13:32. This is a matter of course, if he be truly man. But does this disprove his Deity? "Man fleeth also as a shadow, and continueth not." Does this disprove man's immortality? Is it not expressly said of Christ, that he *knoweth all things;* and that he is to preside over all the decisions of the general judgment? He says, John 8:15, "*I judge no man.*" Shall we thence infer that he is not to be our final Judge?

"If he called them gods, unto whom the word of God came, say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" John 10: 35, 36. Some have alleged that the Saviour here denies his divinity. But how do his words bear such a construction? The Jews accused him of making himself God. He does not deny that he

made himself God, but denies that he blasphemed, and this on a ground that might fully justify him even in claiming the honors of Deity, namely, that he was the Messiah, the Son of God, Immanuel. That the Jews did not consider him as in the least receding from his lofty claims, is evident from the continued enmity they manifested: see verse 39, "Therefore they sought again to take him."

"Why callest thou me good? there is none good but one, that is God." Matt. 19: 17. The Saviour's object seems to be simply to test the young man's views of his character, whether he applied this significant epithet as a mere compliment, or in the exercise of faith in him as Immanuel. Why callest thou me good? Do you intend, indeed, to acknowledge my divinity?

"All power is *given* unto me in heaven and in earth." As Mediator, he acts in a subordinate capacity; the Father is the bestower, and he is the recipient: but then, *could* he be the *recipient of all power* in heaven and earth, unless he possess the attributes of Deity to sustain and exercise it? A *finite* being the recipient of *all power* is a far greater mystery than the doctrine of the Trinity; it is a contradiction in terms.

"Jesus was made a little lower than the angels for the suffering of death." He was *made* lower for the accomplishment of a specific object—what was he originally? This is perfectly consistent with his being God, and "*all the angels* being commanded to *worship* him." Ungrateful mortals, because you behold your Lord in the form of a servant, and suffering death for your redemption, will you take occasion from this very expression of his condescending love, to rob him of his divine glories?

"To sit on my right hand and on my left, *is not mine to give*, but it shall be given to them for whom it is prepared of *my Father*." Matt. 20: 23. It is a sufficient explanation of this text to observe, that our blessed Saviour has

elsewhere promised to bestow this very reward in his *own right.* "To him that overcometh, *will I grant to sit with me in my throne.*" Rev. 3 : 21. "Be thou faithful unto death, and *I will give thee a crown of life.*" Rev. 2 : 10.

We have been surprised to see those texts which represent Christ as *sent* and *instructed* by the Father, and as *offering prayer* to him, alleged, over and over again, as proof incontrovertible that he does not possess a divine nature, whereas they are wholly irrelevant. If the Son of God actually assumed our nature, it was befitting him in that condition, like a perfectly holy man, to pray and exhibit an example of obedience and submission, to seek not his own glory, but the glory of his Father. Nor were his prayers offered to himself: there is not only a real distinction between the Father and the Son, as all allow, but it was the Son in *human nature,* that prayed to the Father.

"This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." In this and similar passages the Father is called the only true God in opposition to idols, and not to Christ or the Holy Spirit. Nothing is said which intimates that there are no personal distinctions in the Supreme Divinity. And such passages were never intended to exclude the divine nature of Christ, because the Scriptures expressly call him *God, the true God, God, beside whom there is none else,* as we shall hereafter see.

All these expressions of inferiority, therefore, relate to him in his humanity, and in his official character as Saviour. The kingdom which he is to resign is a mediatorial and inferior kingdom; his subjection to the Father, then to take place, is an official subjection. The tears which he shed were human.* In short, was Christ's humiliation only in *pretence,* or was it *real?* If *real,* why should he not *manifest* it in *words* and *actions?* The question is not whether

* Collier's Lectures on the Divinity of Christ, p. 158.

the Son of God appeared in *human nature,* this is admitted; but whether he possessed a *divine nature* with which the human was taken into intimate alliance; a question in which the whole plan of salvation is essentially involved. Texts to prove the existence of his *human nature* we have seen adduced, but not one that even intimates that he did not possess a *divine nature,* or that, in that divine nature, he is inferior to the Father.

2. Because the voice of inspiration declares, "Without controversy, *great* is the *mystery* of godliness: *God was manifest in the flesh*—believed on in the world, received up into glory." 1 Tim. 3 : 16. If Christ were but an inspired teacher, as one of the prophets, how is he *God* manifest in the flesh? What is there peculiar in his character? How does it differ from that of the prophets?

3. Because Isaiah, in so many words, announces him as "*The mighty God, the everlasting Father,*"—as this phrase imports, the Author and Possessor of eternity. Isa. 9 : 6.

4. Because John, in the most explicit manner, testifies to his Deity. "*The Word was God.*" John 1 : 1 What more decisive could the disciple have said? That this is Christ, is learned beyond a doubt from verse 14: "The *Word* was *made flesh,* and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father."

5. Because he is styled the *Lord of glory.* "Had they known, they would not have crucified the *Lord of glory.*" 1 Cor. 2 : 8.

6. Because Paul denominates him God, in his charge to the Ephesian elders: "Take heed to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of *God,* which he hath purchased with *his own blood.*" Acts 20 : 28. Compare 1 Pet. 5 : 2, "Feed the *flock of God.*" Also, chapter 1 : 18, 19, "Redeemed with the precious *blood of Christ.*"

NOTE. Much has been said and written of late to preju-

dice the public mind against our most excellent translation of the Holy Scriptures, as though it were unwarrantably partial to Trinitarian views. That it is *perfect*, would be to say that the translators were more than human. That they were firm Trinitarians, is granted, as the great body of holy and learned men have always been; but that, on the whole, a more fair and just representation of the original was never produced, has been acknowledged by all denominations of Christians speaking the English tongue, for more than two centuries. The force of a very few texts often alleged in support of the Divinity of the Son of God, might be weakened by a different rendering. But are there not a number on the other hand, which, by a rendering the highest authorities sanction, might be added to the support of this great doctrine? For example: 2 Pet. 1 : 1, "Through the righteousness of God, and our Saviour Jesus Christ." A slight improvement in the version would give the title *God* to our Saviour. "Through the righteousness of our *God* and *Saviour* Jesus Christ." A similar additional proof may be seen in Titus 2 : 13. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." The following improvement, sanctioned by the highest authority, makes our Saviour *the great God:* "And glorious appearing of our *great God and Saviour* Jesus Christ." But, thanks to the divine Spirit, we are not driven, by a deficiency of proof texts, to call in question so sacred a vehicle of inspired truth as our present version, and so incur the responsibility of unsettling the public confidence in a momentous concern. And that religious system which excites among its defenders a perpetual outcry about mistranslations and various readings, ought to be more than suspected. The testimony against them is so full, it would seem the witnesses must be impeached, or their cause is lost.

7. Because he is pronounced in so many words to be

God over all. "Of whom," the Jewish nation, "as concerning the flesh, Christ came, who is over all, God blessed for ever." Rom. 9 : 5. Is any thing above him who is *God over all?* Note, also, the antithesis between his two natures: of the seed of Abraham according to the *flesh.* What was he according to his *divine nature?* "*God over all.*" Compare Rom. 1 : 3, 4.

8. Because Christ claims, in unqualified terms, an *equality* with the Father. Christ "being in the form of God, *thought it not robbery to be equal with God.*" Philip. 2 : 6.

9. Because it cannot be said that "in him dwelleth all the fulness of the Godhead bodily," unless he be essentially God. Col. 2 : 9.

10. Because he is the JEHOVAH whom Isaiah saw in vision. "I saw, also, the Lord sitting upon a throne, high and lifted up. Above it stood the seraphim. And one cried unto another, and said, Holy, holy, holy is the LORD* of hosts. And he said, Go, make the heart of this people fat, and make their ears heavy, and shut their eyes." Isa. 6 : 1, 2, 3, 9, 10.

That the Being seen in this vision is the supreme God, none will doubt. Now, the evangelist John informs us this was *Christ and his glory.* "Therefore, they could not believe, because Esaias said again, He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, etc. These things said Esaias, *when he saw his,*" *Christ's,* "*glory, and spake of him.*" John 12 : 39, 40, 41. Therefore, the Holy Spirit has decided that Jesus Christ is JEHOVAH of hosts.

11. Because he proclaims himself to be God, and invites the ends of the earth to look to him for salvation. "Look unto me, and be ye saved, all ye ends of the earth; for *I*

* It may not be amiss to remind the reader that where LORD is printed in capitals in our common translation of the Bible, it is uniformly Jehovah in the original.

am God, and there is none else. I have sworn by myself—that unto me every knee shall bow, every tongue shall swear." Isa. 45 : 22, 23. The apostle has decided that the person who here speaks is Christ, and quotes the last verse as an argument that all must appear before *his* judgment-seat. "We shall all stand before the judgment-seat of *Christ*. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Rom. 14 : 10, 11. Here you will observe the titles, *Christ*, *Lord*, and *God*, are used interchangeably, as of equal import.

12. Because the Father addresses the Son as God, in express terms. "Unto the Son he saith, Thy throne, O God, is for ever and ever." Heb. 1 : 8. Compare Psalm 45 : 6, from which this is quoted, and where it is an address to the God of the Old Testament. But here we have the authority of an inspired apostle that it was addressed to *Christ*. Then, without controversy, Christ is God.

13. Because the Lord God of the holy prophets, and Christ, are represented as the same Being by the inspired John. Rev. 22 : 6. "The *Lord God* of the holy prophets sent his angel to show unto his servants the things which must shortly be done." Observe, the *Lord God* sent his angel; then read the 16th verse: "I *Jesus* have sent my angel to testify unto you these things in the churches." Do you not perceive that here, "the Lord God," and "Jesus," are the same? They assume the same style, and the same prerogative.

14. Because Isaiah again announces him in prophecy as Jehovah of hosts. "Sanctify the Lord of hosts himself; and let him be your fear—and he shall be for a sanctuary; but for a stone of stumbling," etc. Isa. 8 : 13, 14. Is the Father anywhere represented as a *stone* of *stumbling* to the Jews? This language applies only to Christ. Compare 1 Pet. 2 : 8, where the apostle settles the question by in-

terpreting the prophecy of Christ, "Unto you, therefore, which believe, he," Christ, "is precious; but unto them which be disobedient, a stone of stumbling, and a rock of offence."

15. Because he is the God whom the Israelites tempted in the wilderness. "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." 1 Cor. 10 : 9. Compare Exod. 17 : 7, and Numb. 21 : 5, 6. "The people spake against God, and the LORD sent fiery serpents among the people." The Psalmist says, "They tempted the most high God." Psalm 78 : 56.

16. Because an apostle has decided that the following sublime description of the LORD God by the Psalmist, was a description of Christ. "The chariots of God are twenty thousand, even thousands of angels. The LORD is among them, as in Sinai, the holy place. Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men." Now observe the application as quoted by Paul: "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. He that descended is the same, also, that ascended up far above all heavens, that he might fill all things: And he gave some apostles, and some prophets," etc. Psalm 68 : 17, 18; Eph. 4 : 8, 10, 11. Here the Psalmist informs us that the Being who *ascended up on high and led captivity captive*, is God the LORD. The apostle informs us that this Being, who *ascended up on high and led captivity captive*, is Christ. Then, on apostolic authority, Christ is God.

17. Because Thomas, in so many words, pronounced him to be his *Lord* and his *God*. "And Thomas *answered and said unto him*, My Lord, and my God." John 20 : 28. For this act of faith Christ commended the adoring disciple. This is not a profane exclamation, but an address to Christ; Thomas *answered and said unto Christ*, My Lord, and my God. Now, had not the lowly Saviour been worthy of such

divine honor, would he not have administered a reproof instead of a blessing?

18. Because he is called, "*The Lord from heaven,*" and "*Lord both of the dead and living.*" 1 Cor. 15:47; Rom. 14:9.

19. Because he is denominated, *Lord of all.* "Preaching peace by Jesus Christ: he is Lord of all." Acts 10:36.

20. Because he is also solemnly announced by Paul to Jews and Gentiles as *Lord over all.* "The same Lord over all is rich unto all that call upon him." Rom. 10:12 Compare verse 11 with 1 Pet. 2:6. Is not he the *supreme Lord, who is Lord of all, and God over all?*

21. Because it is said he has a name, that is *above every name.* Phil. 2:9.

22. Because he is addressed as *Lord, Creator of heaven and earth.* "Unto the Son he saith, Thou, Lord, in the beginning, didst lay the foundation of the earth, and the heavens are the works of thine hands." Heb. 1:8–10. The 10th verse is connected with the two preceding verses by the conjunction *and*, and is a continuation of the address to the Son. Compare Psalm 102:25–27.

23. Because he is repeatedly proclaimed, "*Lord of lords*, and *King of kings.*" Rev. 17:14, and 19:16. Precisely as God is styled, 1 Tim. 6:15, and Deut. 10:17. He is also *above all.* "He that cometh from above is *above all.*" John 3:31. Now who can be his superior, who is *Lord of lords*, and *above all?*

24. Because he is called, in so many words, *the true God.* "We are in him that is true, even in his Son Jesus Christ: *this is the true God,* and eternal life." 1 John, 5:20. What more explicit declaration of his Deity can even the most incredulous demand?*

* Said a Unitarian to a venerable clergyman, if the doctrine of Christ's Deity were true, I am sure so important a doctrine must have been revealed with a clearness no one could have mistaken

25. Because the following passages demonstrably show there was formed a union of a *divine* nature with a *human* at the birth of Christ. "*God* was manifest in the *flesh.*" When a *child* he is denominated the *mighty God:* "Unto us a *child* is born, and his name shall be called the *mighty God.*" "Of whom, as concerning the *flesh,* Christ came, who is God over all." "He thought it not robbery to be *equal* with *God*—but *was made* in the likeness of *men.*" "He came down from heaven." "The Word, which was *God,* was *made flesh.*" He repeatedly alluded to his *original glory.* These passages, and others like them, allude distinctly to his *two natures,* and are utterly unmeaning unless there was a union of a *divine* and *human* nature at the birth of our Saviour.

26. Because we are expressly informed, to *know him* is the *same* as to *know the Father.* John 14 : 7, 9.

27. Because to *see him* is the *same* as to see the *Father.* John 14 : 9.

28. Because Paul offers prayer to him jointly with the Father, in the same manner, and for the same blessings. "Now our Lord Jesus Christ himself, and God, even our Father, comfort your hearts, and establish you in every good word and work." 2 Thess. 2 : 16, 17. Is it not idolatry to address prayer to Christ if he be not really God? What propriety in praying to a being who is not *omniscient* to know our desires, and *omnipotent* to satisfy them? To show that the usual mode adopted in Scripture, of placing the name of Christ after the Father, implies no inferiority, it is in this instance placed first.

29. Because Stephen, when full of the Holy Ghost, and in most solemn circumstances, prayed to Christ, and com-

And what language would *you* have chosen? said the clergyman. I would have had him called *the true God,* replied the man. Right, said the venerable clergyman—the very language of the apostle. 1 John, 5 : 20.

mended to him his departing spirit. "And they stoned Stephen, calling upon God, and saying, *Lord Jesus,* receive my spirit. And he kneeled down, and cried with a loud voice, *Lord,* lay not this sin to their charge." Acts 7 : 59, 60.

30. Because Paul *besought the Lord*—Christ, as is seen in the subsequent verse—three, that the thorn in his flesh might depart from him. 2 Cor. 12 : 8. He also received from him an answer. "And he said unto me, My grace is sufficient for thee." Ver. 9. Christ, then, is both the *hearer and answerer of prayer.* Is not this the prerogative of God alone?

31. Because it is written, "Whosoever *shall call upon the name of the Lord,*" *Christ,* "shall be saved." Rom. 10 : 13.

32. Because Paul speaks of his *dependence on Christ,* and of *Christ dwelling in him,* in a manner in which it would be impious to speak of any one but God. "I can do *all things through Christ,* which strengtheneth me. I live; yet not I, but *Christ liveth in me.*" Phil. 4 : 13. Gal. 2 : 20. How could this be said of a being who was not *omnipotent* to aid, and *omnipresent* to sustain? "I will go in the strength of the Lord God." Psalm 71 : 16.

33. Because we find him joined with the Father in a solemn petition for divine guidance. "Now God himself, and our Father, and our Lord Jesus Christ, direct our way unto you." 1 Thess. 3 : 11.

34. Because Paul prays for his never-failing presence with the soul of Timothy, just as we find the accompanying presence of the Father is everywhere prayed for. "The Lord Jesus Christ be with thy spirit." 2 Tim. 4 : 22. Does not this prayer imply omnipresence?

35. Because the same apostle speaks of him as the Being to whom he habitually looked for success in all his concerns. "But I *trust in the Lord Jesus* to send Timotheus shortly unto you." Philip. 2 : 19. Was the apostle's habitual reliance then upon a creature? "Cursed is he that trusteth in man, and maketh flesh his arm."

36. Because those Christians whom Paul persecuted before his conversion *habitually offered their prayers to Christ.* "Here he hath authority to bind all that *call on this name.*" Acts 9 : 14. Also verse 21. "Is not this he that destroyed them which called on this," Christ's, "name?"

37. Because the custom of addressing their petitions to Christ was so prevalent in the apostolic churches, that Christians of that day were designated by that feature of their worship. "With all that in every place *call on the name of Jesus Christ our Lord.*" 1 Cor. 1 : 2. Would inspired apostles have offered worship and prayer habitually to one who was not God?*

38. Because we find Christ solemnly addressed alone in prayer eight times in this particular form. "The grace of our Lord Jesus Christ be with you." Rom. 16 : 20, 24; 1 Cor. 16 : 23; Phil. 4 : 23, etc.

39. Because we find the name of *Christ* associated with the *Father,* and *equally* the object of a most solemn and comprehensive *prayer,* sixteen times in the Epistles, and once in the Revelation. Rom. 1 : 7; 1 Cor. 1 : 3; 2 Cor. 1 : 2; Gal. 1 : 3, etc. And in more than forty different passages through the New Testament do we find, either examples of *prayer offered to Christ,* or the *duty of praying to him* expressly implied.

40. Because we find it written, *every knee* shall bow to *him:* an homage due to God alone. "That at the name of Jesus every knee should bow, of things in heaven, and

* So prominent and so constant was the worship paid Christ by the primitive Christians, that it did not escape the observation even of the heathen. Says Pliny, in writing to Trajan, "They," Christians, "sing in social worship a hymn to Christ as God." Lib. 10. Ep. 97. Eusebius, too, Ecc. Hist. V. 28, in writing against the Artemonites, appeals to the ancient songs of Christians thus: "Whatever psalms and hymns were composed by faithful brethren, from the beginning, praise *Christ, the Word of God.*"

things in earth, and things under the earth." Philip. 2 : 10. Compare this language with Rom. 14 : 11 : "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."

41. Because the apostle Peter ascribes endless glory to him. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen." 2 Peter, 3 : 18.

42. Because we hear *all the angels of God* expressly commanded to *worship the Son*. "And when he bringeth in his first-begotten into the world, he saith, And let all the angels of God worship him." Heb. 1 : 6. Does the Father command the angels to be guilty of idolatry?

43. Because, after the miracle of stilling the tempest, he permitted his disciples and others to worship him. "Then they that were in the ship came and *worshipped* him, saying, Of a truth, thou art the *Son of God*." Matt. 14 : 33. "It is written, Thou shalt worship the *Lord thy God*, and him *only* shalt thou serve."

44. Because, just before his ascension, those of his disciples whose *faith* was *strongest*, paid him *divine honors*. "And when they saw him, they *worshipped him;* but some doubted." Matt. 28 : 17. Immediately after his ascension, we find them all united in paying him this divine homage. "He was parted from them, and carried up into heaven, and they *worshipped* him, and returned to Jerusalem." Luke 24 : 51, 52.

45. Because there are fifteen instances recorded of *worship** being actually paid to our Lord while on earth, with-

* The word translated *to worship* occurs sixty times in the New Testament: of these, two denote civil homage, fifteen refer to idolatrous rites, three are used of disapproved homage to creatures, twenty-five respect the worship due to the Father, and the remaining fifteen relate to acts of homage paid to Jesus Christ. So that in fifty-eight instances out of the sixty, including those where it

out so much as a hint of disapprobation on his part The reader will remember that Paul and Barnabas at Lystra, and the angel in Revelation, instantly repelled the worship which was about to be offered them. Would not the meek and lowly Saviour have been equally jealous of his Father's honor, and so indignantly repelled such idolatry, had he not been God, equal with the Father, and the proper object of religious worship? Would he otherwise have endured for a moment even the *appearance of divine homage?*

46. Because all the redeemed in heaven surround *his throne* with shouts of adoration. "Unto him that loved us, and washed us from our sins in his own blood: to him be glory and dominion for ever and ever. Amen." Rev. 1 : 5, 6. Is the whole host of the redeemed in heaven continually employed in acts of idolatry?

47. Because John again testifies, that "the four living creatures, and the four and twenty elders *fell down before the Lamb,* having every one of them harps and golden *vials full of odors.*" But what are these *odors,* which the leaders of this celestial band, with such profound adoration, present to the Lamb? The apostle has told us, "*they are the prayers of the saints.*" Here, then, are we certain that the Lamb is the object of worship, and of prayer, by the church on earth, and her highest orders in heaven. Rev. 5 : 8.

48. Because this apostle further informs us that "he heard *every creature,* which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." Rev. 5 : 13.

49. Because John again opens heaven to us, and the

is applied to Christ, the term is used to express supreme homage, or that which was intended as such. See Smith's Scripture Testimonies to the Messiah, vol. 2, p. 271.

same lofty adorations are paid to the Lamb. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, stood before the throne, and before the Lamb, and cried with a loud voice, saying, Salvation to our God, which sitteth on the throne, and unto the Lamb." Rev. 7 : 9, 10.

50. Because John says again, "I heard the voice of many angels round about the throne, and the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5 : 11, 12. What more can be ascribed to God? And if this be not supreme worship, what is?*

51. Because, in short, it is not in the power of language to express acts of confidence and homage of a higher character than those which the Scriptures frequently represent as rendered to Christ.

52. Because, "By him were all things created, that are in heaven, and that are in the earth, visible or invisible, whether they be thrones, dominions, principalities, or powers." Col. 1 : 16. Creation is everywhere appealed to as the peculiar prerogative of Jehovah. . "Thus saith the LORD, thy Redeemer, and he that formed thee: I am the LORD that maketh *all things;* that stretcheth forth the heavens *alone;* that spreadeth abroad the earth *by myself.*" Isa. 44 : 24. The evasion, that it was *by* Christ, as an instrument, is, besides being an absurd supposition, absolutely forbidden by God himself. Mark his language: "I am the

* Let me live and die with a prayer to the Son of God on my lips; and if I err, it will be with Stephen when full of the Holy Ghost, and with the whole apostolic church. Let me now, and for ever, be a worshipper of the Son of God; and if I err, it will be with all the angels, and the spirits of just men made perfect.

LORD, that streteheth forth the heavens ALONE; that spreadeth abroad the earth *by myself.*"*

53. Because the inspired John bears a similar testimony: "The world was made by him." John 1 : 10. Now the *eternal power* and *Godhead* of the Father are clearly understood by the things that are *made.* Rom. 1 : 20. Then do not these same works, which are repeatedly and in the most express terms ascribed to our Lord Jesus Christ, clearly show *his eternal power and Godhead?*

54. Because this apostle confirms the same truth in another passage, with still more emphasis. "All things were made by him, and without *him* was not *any thing* made that was made." John 1 : 3. The Holy Ghost then has settled the question of his Deity. "He that made all things *is God.*" Heb. 3 : 4.

55. Because in the following passage the Son is addressed, not only as the *Creator* of all things, but also as the *unchangeable God.* "Thou, Lord, in the beginning didst lay the foundations of the earth, and the heavens are the works of thine hands; they shall perish, but thou *remainest:* as a vesture shalt thou fold them up, and they shall be changed; but *thou* art the *same.*" Heb. 1 : 10, 12; Psa. 102 : 26. What language could more sublimely describe the works and the immutable perfections of Omnipotence?

56. Because it is written, "*All things* were created *by* him and *for* him." Col. 1 : 16. Not only, then, is Jesus Christ the Creator of all things, but likewise the *ultimate end* for which all things were made. But the Scripture

* The preposition *by* designates *principal*, as well as *subordinate* agency: see the passage last quoted; also Heb. 2 : 10. "For it became him, for whom are all things, and *by* whom are all things," etc. 1 Cor. 1 : 9. "God is faithful, *by* whom ye are called into the fellowship of his Son." Hos. 1 : 7. "I will save them *by Jehovah.*" And numerous other passages.

saith, "The LORD hath made all things *for himself*." Prov. 16 : 4. Then is Jesus Christ this LORD, or Jehovah. If being the CREATOR and the *end* of all creation does not designate the Supreme God, what does?

57. Because it is written, "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5 : 10. He who is worthy to preside over the scenes of the final judgment, and distribute the rewards of eternity, must be God.

58. Because Christ himself declares, "The Son of man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory. Before him shall be gathered all nations, and he shall separate them one from another," etc. Matt. 25 : 31, 33. Now, the Bible and reason conspire to forbid the belief, that any being can weigh all the motives of all the actions, secret and open, of all the myriads of the human race, but the *omniscient God*.

59. Because Paul again bears testimony to the same solemn truth. "We shall all stand before the judgment-seat of Christ." Rom. 14 : 10.

60. Because he confirms this testimony in 2 Tim. 4 : 1. "The Lord Jesus shall judge the quick and the dead at his appearing and kingdom."

61. Because we again hear Christ himself declare, "The Son of man shall come, and then he shall reward every man according to his works." Matt. 16 : 27. But is not the Judge of all the earth *God?* See Gen. 18 : 25. Then is our Lord Jesus Christ God, for in more than thirty different passages is he represented as the final Judge of the world. Are there two final Judges? It is very evident we must stand before the throne of God and the throne of Christ; and render an account to God and to Christ; and receive our reward and punishment of God and of Christ. The Judge is God alone: but Jesus is the Judge. Therefore Jesus is God.

62. Because he is that Being, whose almighty voice will raise the dead. "The hour is coming in which all that are in their graves shall hear his," Christ's, "voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

63. Because he assumes the disposal of the rewards of heaven, the peculiar prerogative of God. "Be thou faithful unto death, and *I will give* thee a crown of life." Rev. 2: 10.

64. Because the Scriptures declare Jesus *knew the thoughts* of men. "And Jesus, knowing their thoughts," etc., Matt. 9: 4, the prerogative of God alone. "Thou, LORD, *even thou only*, knowest the hearts of all the children of men." 1 Kings, 8: 39.

65. Because it is positively declared, "He *knew all men*—he knew what was *in man*." John 2: 24, 25.

66. Because he is solemnly appealed to in prayer, as knowing the hearts of all men. "Thou, Lord, which knowest the hearts of all men." Acts 1: 24.

67. Because he proclaims himself to all the thousands of his worshippers to be the great SEARCHER of hearts. "And all the churches shall know that I am HE which *searcheth* the *reins* and *hearts*." Rev. 2: 23. That the Son here speaks, see verse 18. Is not this the appropriate language of Deity alone? "I the LORD search the heart, I try the reins," etc. Jer. 17: 10. "*Thou*, LORD, even *thou only*, knowest the hearts of all the children of men." 1 Kings, 8: 39. What can be more manifest? If Jehovah alone search the heart, and yet the Scriptures expressly affirm that Christ possesses that prerogative, then Christ must be Jehovah.

68. Because his disciples bear testimony to his omniscience in so many words, just before his crucifixion. "Now are we *sure* that *thou knowest all things*." John 16: 30.

Would the meekness of Jesus have suffered the divine attribute of *omniscience* to be thus ascribed to him had he not possessed it?

69. Because the same solemn testimony to his omniscience is repeated by Peter, after his resurrection, and the faith of the disciples had been wonderfully strengthened. "Lord, thou *knowest all things:* thou knowest that I love thee." John 21: 17. Can language be more express?

70. Because "In him are hid *all* the treasures of *wisdom* and *knowledge*." Col. 2: 3. If *all* the treasures of wisdom and knowledge are hid in him, must he not be *infinite* in wisdom and knowledge?

71. Because he says, "I have power to lay down my life, and to take it again." John 10: 18. What creature ever possessed this power? Are not the issues of life and death with God alone?

72. Because he is "*far above* all principality, and power, and might, and dominion, and every name that is named, not only in *this world*, but also in *that* which is to come." Eph. 1: 21. What more could be said of *God?*

73. Because he is absolutely declared to be "*the head of all power.*" Col. 2: 10. The head of all power must be he who originates and wields all power; and who is this but the Almighty God?

74. Because he is not only represented as the Creator of all things, but as also the *upholder* of *all things*—and this not by effort, as creatures sustain a burden, but by his *word.* "*Upholding all things* by *the word* of his *power.*" Heb. 1 3. What more sublime description of Jehovah? He is called also, "The *mighty* God." Isa. 9: 6. Who is this being, that upholds millions of worlds with all their inhabitants by his powerful word? Is it a dependent creature, or is it the only true God?

75. Because of the *divine authority* which he assumed in healing the leper. "*I will;* be thou clean;" and the

leprous man was cleansed. Matt. 8 : 3. Is not this the language of Him "who worketh all things after the counsel of his *own will?*"

76. Because of the *divine majesty* and *power* with which he spoke to the paralytic. "Arise, take up thy bed, and go to thy house;" and he went away healed. Matt. 9 : 6. Here is the air and manner of Jehovah alone. "Let there be light." "Let there be a firmament," etc.

77. Because he assumes the authority of God over the elements. When the winds and the waves were raging, "He rebuked the wind, and said unto the sea, Peace, be still; and the wind ceased, and there was a great ealm." Mark 4 : 39. Does not this remind us of the Psalmist's description of the Almighty? "O LORD God of hosts, who is a strong LORD like unto thee? Thou rulest the raging of the sea; when the waves thereof arise, thou stillest them." Ps. 89 : 8, 9.

78. Because he assumes divine authority over *death.* He said to the widow's son, "Young man, *I* say unto thee, arise. And he that was dead sat up." To Lazarus, "Come forth." And he that had been dead four days eame forth. Luke 7 : 14, 15; John 11 : 43, 44. The prophets had to wait for special commissions from heaven, but "the *Son* quickeneth whom he *will.*" John 5 : 21.

79. Because he assumes divine authority over *devils.* "He cast out the spirits with *his word.*" Matt. 8 : 16. In these instances it was not *borrowed* power, be it remembered. Jesus manifested his *own* glory by his miracles. "This beginning of miracles did Jesus in Cana of Galilee, and *manifested forth his own glory.*" John 2 : 11. So when he raised Lazarus, he said, "*I am the resurrection and the life.*"

80. Because the disciples wrought miracles in the *name* of Christ, thereby acknowledging that their authority and power to suspend the laws of nature, were derived from *him,* as the God of nature. "*His name,* through faith in

his name, hath made this man strong." "Peter said unto him, Eneas, *Jesus Christ* maketh thee whole." Acts 3 : 16, and 9 : 34.

81. Because then, in a word, he wrought miracles—by his *own power*—according to his *own will*—for his *own glory* —with a *divine authority*, and likewise commissioned his disciples to work them *in his name*.

82. Because he says, "I hold the keys of death and of hell." Also declares himself to be that Almighty Being, "who openeth, and no man shutteth; and shutteth, and no man openeth." Rev. 1 : 18, and 3 : 7. Is not this the prerogative of God alone? "Unto God the LORD belong the issues from death." Psalm 68 : 20.

83. Because he asserts his *omnipotence* when he says there is *no work* which the Father performs but he performs likewise. "Whatsoever things the Father doeth, these also doeth the Son likewise." John 5 : 19. Observe these expressions: do not the *works* of the Father prove him omnipotent? But the *Son* performs the very *same works* likewise: then, without controversy, do they prove the *Son* omnipotent.*

84. Because he is represented as the great *fountain* from which Christians of all ages and countries receive their supplies. "Of his fulness have all we received, and grace for grace." John 1 : 16. Just as God is represented: "With thee, O God, is the fountain of life." Psalm 36 : 9.

85. Because he says to Paul in a season of severe conflict, "*My grace is sufficient* for thee; for *my strength* is made perfect in thy weakness," etc. 2 Cor. 12 : 9. Who but the all-sufficient God would presume to use such lan-

* It has been said, this was delegated power. *Delegated omnipotence!* Most absurd evasion to rob the Saviour of divine attributes. If *omnipotence* be not one of the *incommunicable* attributes of the Deity, what is? If omnipotent, he must be God. Are there two omnipotent beings?

guage? Says the Psalmist, "God is the strength of my heart." Psalm 73 : 26.

When, therefore, the Saviour says, "I can of my own self do nothing," he does not intend to deny these claims to omnipotence, but to deny all *separate* interest from the Father, and to declare his essential *oneness* with him; or, we may consider him as speaking of himself in the humble form of a servant which he assumed: in both respects the assertion is obviously true, and in perfect harmony with his claims, as God, to omnipotence.

86. Because he in so many words assumes to himself the attribute of *omnipotence*. "I am Alpha and Omega—the *Almighty*." Rev. 1 : 8. See verse 7. The same who was pierced.

87. Because he not only healed all manner of diseases and raised the dead in his *own name*, but, with the same air of divine authority, said to the paralytic, "Son, thy *sins be forgiven* thee." Mark 2 : 5. Would not this be blasphemy, were he not himself the great Lawgiver, the supreme Judge, even God? "Who can forgive sins but God only?" The language of Jehovah is, "I, even I, am he that blotteth out thy transgressions." Isaiah 43 : 25. Jesus Christ authoritatively pronounced the forgiveness of sins, he is therefore God.

88. Because he declared himself to be in heaven at the same time he was on earth, thereby showing that he is *omnipresent*. In conversation with Nicodemus he says, "No man hath ascended up to heaven but he that came down from heaven, even the Son of man *which* is *in heaven*." John 3 : 13. Paul to the Ephesians, chapter 1 : 23, speaks of "the fulness of him," Christ, "that filleth all in all." This accords with the language of Jehovah: "Do not I fill heaven and earth? saith the LORD." Jer. 23 : 24.

89. Because he says, "Where two or three are gath-

ered together in my name," for my worship, "there am I in the midst of them." Matt. 18 : 20. Who could make this promise but the *omnipresent God?* Compare this with the language of God, Exod. 20 : 24. "In all places where I record my name, I will come unto thee, and I will bless thee."

90. Because he promises his disciples, and through them, all Christians, to be present with them as an unfailing source of consolation. "I will not leave you comfortless, I will come to you." John 14 : 18. Is not this the common consolation which the omnipresent God gives his people? "Fear not, for I am with thee." Isa. 43 : 5.

91. Because he again promises he will manifest himself to the man that loves him, and in the *same manner* as God visits every pious soul. "I will love him, and manifest myself to him. My Father will love him, and *we* will come to him." John 14 : 21, 23.

92. Because there is a holy, familiar communion maintained between Christ and every believer, just as between God and every believer, over the whole earth. "Truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John, 1 : 3.

93. Because he proclaims himself to be that omniscient and omnipresent Being, who, though on his throne in heaven, yet, at the same time, "walks in the midst of the seven golden candlesticks," the churches. Rev. 2 : 1.

94. Because he expressly asserts his presence at the door of every heart. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in and sup with him, and he with me." Rev. 3 : 20.

95. Because he declares, in so many words, "Lo, *I am with you always,* even unto the end of the world." Matt. 28 : 20. Not merely by good wishes, but by an *efficient presence,* so that Paul could say, "I can do all things *through Christ,* which strengtheneth me." Does not our Saviour here assume the *omnipresence* of God, and claim

that *confidence* which belongs to God alone? "God is the strength of my life. In God I have put my trust." Psa. 27 : 1, and 56 : 4.

96. Because in prophecy he is represented as existing from *eternity.* "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall *He* come forth unto me that is to be Ruler in Israel; whose goings forth have been from of *old*, from *everlasting.*" Micah 5 : 2. Compare Matt. 2 : 6, where the evangelist applies it to Christ.

97. Because he says, "Before Abraham was, *I am.*" John 8 : 58. God, in his message to Pharaoh, styled himself "I AM."

98. Because Christ prays, "Glorify me with the glory which I had with thee *before the world was,*" or from *eternity,* to which the phrase is equivalent. John 17 : 5.

99. Because it is again written, "He is *before all things.*" Col. 1 : 17.

100. Because we hear him expressly and repeatedly say of himself, "I am the *first* and the *last:*" "And he laid his right hand upon me, saying unto me, Fear not; I am the *first* and the *last:* I am he that *liveth* and was dead; and behold, I am alive for evermore. Amen." Rev. 1 : 17, 18, and 2 : 8. Who but the *eternal* God would dare to assume the prerogative of being the *first* and the *last?* Can any being but *God* be the *first* and the *last?*

101. Because the following language unequivocally designates *eternal* and *immutable* existence. "Jesus Christ, the *same yesterday, and to-day, and for ever.*" Heb. 13 : 8. Who is *unchangeable,* and *for ever the same,* but the eternal God? JESUS CHRIST is here pronounced *unchangeable,* he is therefore God.

102. Because he is expressly declared to be "the *everlasting Father,*" the Father or possessor of eternity. Isaiah 9 : 6.

103. Because it is not only declared, that all things were created *by him*, and *for him*, but also that "by him *all things consist.*" Col. 1 : 17. Is not that being, who *supports all things*, God? Then is Christ truly God, for he is the *Creator* and *Supporter* of all things.

104. Because Paul ascribes *glory* to him in precisely the same manner as to the Father. "And the Lord," Christ, "shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever and ever. Amen." 2 Tim. 4 : 18. Compare verse 17 with Acts 23 : 11.

105. Because we cannot for a moment believe that any *finite, dependent being* would be joined with the Almighty, and denominated the *temple*, and the *light* of heaven. "The Lord God Almighty and the *Lamb* are the *temple* of the city. The glory of God did lighten it, and the *Lamb* is the *light* thereof." Rev. 21 : 22, 23.

106. Because we are commanded to be *baptized* in his *name*. "Baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST." Matt. 28 : 19. A most solemn form of entire consecration to each of the THREE persons in the Divine Nature, consequently to the service of the SON, as well as of the FATHER, and the HOLY GHOST. In the most solemn act this side the eternal world are we devoted, soul and body, to a finite, dependent creature? Or is the SON, as well as the HOLY GHOST, truly divine?*

107. Because we find it required, in so many words, "That *all* men should *honor* the Son, *even as* they honor the Father." John 5 : 23. Would the Father thus speak, were not the Son truly divine? His language is, "I am

* It is matter of astonishment to the writer, how Unitarians can use this divinely-prescribed formula of baptism. They first baptize into the *Father*, and then into a *creature*, and thirdly, into a *nonentity*, or into an *attribute* or *influence* of the Father, which seems to be unmeaning jargon.

the LORD, that is my name; and my glory I will not give to another." Isa. 42: 8. Now, to ascribe to the Son any thing short of real Deity, is to *degrade* him infinitely below the Father; for between *God* and the most exalted *creature* there must be an infinite distance. This requirement is absolutely and necessarily broken by all men who do not believe in the real Deity of Jesus Christ. They rob God our Saviour. Weigh the solemn thought!

108. Because no person was ever censured by Christ, when on earth, for entertaining too exalted views of his character; but for admitting low conceptions of him multitudes were condemned. Thomas' exalted views of him, as his "Lord and his God," were approved, and a blessing promised all others who should exercise a similar faith. Whereas, "he that believeth not is condemned already."

109. Because the inspired apostles, so far from intimating a fear, or even a possibility of exalting Christ too highly, exhaust language to set forth his glories, and the consequent efficacy of his atoning blood. "I am not only ready to be bound, but to die also for the name of the Lord Jesus." "God forbid that I should glory, save in the cross of our Lord Jesus Christ." "I have a desire to depart, and to be with Christ." "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." "Who shall separate us from the love of Christ?" "Ye are redeemed with the precious blood of Christ." "Considering the end of their conversation: Jesus Christ, the same yesterday, to-day, and for ever." "At the name of Jesus every knee shall bow." "When *He*, who is the *believer's life*, shall appear, we shall see him as he is." "Worthy is the Lamb that was slain." "In him dwelleth all the fulness of the Godhead bodily." "To him be glory for ever and ever." Does Unitarianism produce such adoring views of Christ?

110. Because most of those who have rejected the Deity of our Lord Jesus Christ, have gone on progressively in a course of error, letting slip one great doctrine after another, till they have denied the inspiration of most or all of the holy Scriptures. "Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip." Heb. 2 : 1. "Beware, lest any man spoil you through philosophy and vain deceit, after the rudiments of the world, and not after Christ." Col. 2 : 8. See, on this head, Prof. Stuart's Letters, particularly Lett. 5.

111. Because there is no instance recorded in the Bible, nor on the page of ecclesiastical history, nor have we ever heard of the case, where a person lamented, on a *dying bed*, that he had reposed too much confidence in Christ, served him with too unreserved devotion, or ascribed to him more glory than was his due; whilst lamentations of the opposite character come with a mournful frequency. "If ye believe not that I am HE, ye shall die in your sins; and whither I go ye cannot come." John 8 : 24. "He that believeth not on the Son shall not see life, but the wrath of God abideth on him." John 3 : 36.*

112. Because John closes the canon of holy Scripture with a solemn prayer to Christ. "Come, Lord Jesus, come quickly. Amen. The grace of our Lord Jesus Christ be with you all. Amen." Rev. 22 : 20, 21.

May the reader close his life with such triumphant and adoring views of the Son of God. Amen.

Subjoined are a few of the very numerous testimonies to the Deity of our Lord, which might be selected from the

* Would the reader wish to die, like Stephen, with the prayer on his lips, "Lord Jesus, receive my spirit," or, like Priestley, taking shelter in Universalism, the refuge of the wicked and impenitent? See John Pye Smith's Letters, p. 48.

writings of the early Fathers. These men must have known what were the opinions of the apostles on so important and prominent a point.

Ignatius, a disciple of John, bishop of the church at Antioch, and honored with martyrdom in the year of our Lord 107, says, "We have also a physician, *the Lord our God*, Jesus the Christ, before ages the only-begotten Son and Word, but afterwards man, also, of the virgin Mary; *for the Word was made flesh.*" "Permit me to imitate the passion of Christ my *God.*"

The venerable Polycarp, a disciple of John, born A. D. 82, and called to a martyr's crown at the advanced age of 100, finished his prayer at the stake with this doxology: "I bless thee, I glorify thee, by the *eternal* and heavenly High-Priest, Jesus Christ, thy beloved Son; *with whom* to thee and the Holy Ghost, be glory, both now and to all succeeding ages. Amen."

Justin Martyr, born A. D. 103, and beheaded at Rome, A. D. 167, has the following sentence: "That ye might also know *God*, who came forth from above, and became man among men, and who is again to return, when they who pierced him shall see and bewail him."

Theophilus was ordained bishop of the church at Antioch about the middle of the second century, and says, "The *Word was God*, and sprung from God."

Irenæus suffered martyrdom under Severus, A. D. 202, was a disciple of Polycarp, a disciple of John, and says, "The Ebionites are vain, not receiving the union of *God* and *man*, by faith, into their souls."

Clemens Alexandrinus, the friend of Irenæus, says, "Believe, O man, in him who is both *man* and *God;* believe, O man, in him who suffered death, and yet is *adored as the living God.*" This father flourished about the close of the second century.

We have now seen that all those texts which speak of Christ as in a subordinate condition, have not the least weight in disproving his essential Deity, being all easily and naturally explained by the fact that, though he thought it not robbery to be equal with God, he took on him the form of a servant, and became obedient unto death, for the redemption of sinful men. We have seen of Jesus, that his *name* is GOD, JEHOVAH, JEHOVAH OF HOSTS, the LORD GOD, the LORD of GLORY, the LORD of ALL; He is THE TRUE GOD, the MIGHTY GOD, LORD OF LORDS, and GOD over all; the FIRST and the LAST, the self-existent I AM. We have seen that all the attributes and incommunicable perfections of JEHOVAH belong to Christ. He is ETERNAL, IMMUTABLE, OMNIPRESENT, OMNISCIENT, OMNIPOTENT. We have seen that the *works* which can be done by none but JEHOVAH himself, are done by Christ. He created all worlds, and upholdeth all things by the *word* of his power; governs the whole universe, and is the light of heaven. By his omnipotent voice he will raise the dead at the last day, and decide the eternal destinies of all flesh. Although the company before his awful tribunal will be as innumerable as the sand upon the sea-shore, yet will he perfectly recollect all their actions, words, and thoughts, from the birth of creation to the end of time: impossible for any creature, but easy for Christ. He is also to *his* church what none but God can be: he is the source of all grace and eternal salvation to his people—and we are to *act towards Christ* exactly in the same manner as we are to act towards God the Father; to be baptized in his name, to believe in him, to pray unto him, and to serve and worship him, even as we serve and worship the Father; and not thus to honor the Son is the same, and equally sinful, as not to honor the Father. These are some of the things which irresistibly prove the GODHEAD of the SAVIOUR. What stronger proof can the power of language convey? What stronger proofs than

these have we of the existence and perfections of the Father?

Now, reader, what thinkest thou of CHRIST? A question of greater moment, more vital to your eternal well-being, cannot be asked you. Answer it with his own solemn warning before you. "If ye believe not that I am HE, ye shall die in your sins." Will you incur the guilt, and run the hazard of robbing your Saviour of his divine glories? Will you not this moment imitate the angels and all the redeemed, and cast yourself at his feet, and with adoring gratitude ascribe all glory to his name? As his personal dignity is exalted or debased in your estimation, so will be your confidence in him, and expectations from him. A creature as your Saviour, however exalted, cannot satisfy your soul, cannot pardon your sins. Rise, then, to loftier views; let a heaven-born faith present him before you as that *Being in whom dwelleth all the fulness of the Godhead bodily.* Then, great indeed will be your expectations; and they will for ever rise and swell, as you gaze on the glories of his person, and the unsearchable riches of his grace. And I beseech you, remember, whatever be your views of Christ, in a few days you must stand before his judgment-seat. He that came in swaddling-bands shall come in clouds, and every eye shall see him, even they who have pierced and dishonored him.

These are the things which irresistibly prove the Godhead of Immanuel. What stronger proofs than these have we of the existence of Jehovah?

THE SOUL OUT OF CHRIST.

What a destitute thing is the soul that is out of Christ! Destitute indeed! and the more so for being insensible of it. Would not you pity him, if you were to see a beggar lying in the streets, totally blind, with hardly rags to cover him, and ready to die with some dreadfully malignant distemper; if, in these melancholy circumstances, you should hear him boast of his large estate, and say that he was rich, and increased in goods, and had need of nothing, would not you pity him, as a man in a delirium, that knew not what he said, and perhaps would die before he felt his weakness? Equally pitiable, and a great deal more so, is that man who hath no part nor lot in the redemption purchased by Christ. He may affect a cheerful countenance and a light heart; he may make the world believe, yea, he may be so infatuated as to believe himself, that he is whole, and needs not a physician; that he is righteous, and needs not a Saviour: but he is in fact, and will at last appear to be, wretched, and miserable, and poor, and blind, and naked.

Those who are out of Christ have no pardon, no grace, no acceptance, no title to heaven; no, they are as destitute of all these blessings as if Christ had never died to purchase them; and if they are without these things, what have they in their room? Why, they have guilt instead of pardon, bondage instead of freedom, frowns from God instead of acceptance, and terrifying fears of damnation instead of joy unspeakable and full of glory. What a pitiable case this! and yet, alas, this is the case of the greatest part of the world. Reader, are you afraid it is yours? Oh, be deeply humbled under a sense of it, and listen with eager-

less and delight to the Saviour's gracious invitation. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Rev. 3 : 18. From the unpublished Writings of Lavington.

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him—Lord of all.

Crown him, ye martyrs of our God,
Who from his altar call;
Extol the stem of Jesse's rod,
And crown him—Lord of all.

Hail him, ye heirs of David's line,
Whom David, Lord did call:
The God incarnate! Man Divine!
And crown him—Lord of all.

Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail him who saves you by his grace,
And crown him—Lord of all.

Sinners, whose love can ne'er forget
The wormwood and the gall;
Go, spread your trophies at his feet,
And crown him—Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him—Lord of all.

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